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THE

WISDOM OF SOLOMON

A SELECTION FROM

PROVERBS AND ECCLESIASTES

IN HEBREW

WITH

A CORRECTED VERSION ON PARALLEL LINES

BY M. MOCATTA.
1768-1857

"A PROVERB—LITTLE IN WORDS, MUCH IN THOUGHT."

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INDEX.

Anger and Contention	44
Filial Duty	31
Friendship	33
Humanity and Benevolence	11
Immorality and Vice	36
Inebriety	41
Integrity and Truth	16
Idleness	49
Knowledge	18
Miscellaneous	63
Piety and Faith	1
Prudence	25
Righteousness	7
Rewards and Punishments	56
Solomon's Prayer	71

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PREFACE.

In the present enlightened and moral state of society, the humble attempt to promote a wider circulation and a more intimate knowledge of "The Proverbs of King Solomon" will not, it is presumed, be deemed intrusive, or prove altogether unwelcome.

The high estimation in which they have been held through the lapse of ages, abundantly establishes their intrinsic worth; and doubtless those portions of the Sacred Volume entitled "Proverbs" and "Ecclesiastes," will, in all succeeding generations, be regarded as splendid monuments of the pre-eminent wisdom and piety of their far-famed author. That extensive and diversified collection of governing rules and maxims, presents throughout a forcible inculcation of the soundest principles of piety and virtue, and abounds with excellent counsel

admirably adapted to every sect, class, age, and sex; but as the more immediate object of this little work is to diffuse moral and useful instruction among the humbler classes of society, the selection has been confined to those proverbs only, that present, in the plainest language, wholesome admonition and practical rules of conduct applicable to the every-day pursuits of ordinary life, so that herein the young and uneducated will find faithful guides to lead them in the way they should go: and to the more intelligent, these moral lessons will assuredly prove eminently useful, as powerful and salutary checks in the hour of temptation. Indeed, we are told by the sage monarch who framed them, that they were intended for "instruction in wisdom, judgment and equity, also to give subtility to the simple, to the young man knowledge and discretion, and to the man of understanding, increase of learning and the attaining to wise counsels." Such, then, being the intellectual and moral tendency of these "Words of the Wise," we may venture to hope that if this

compendium be permitted to take its turn in the circle of daily instruction, it will be found a valuable addition to the many elementary books of merit already introduced into the system of modern education. The Proverbs, although mostly written in a plain and familiar style, are distinguished throughout by an emphatic brevity and oriental terseness of expression that can scarcely fail to stamp a vivid and durable impression on the mind of every reader. But we cannot fail to notice a manifest neglect of regularity and arrangement in the "Book of Proverbs," which must evidently tend to distract the attention and render the impression less effective.

In order to obviate this serious inconvenience it has been considered right, in the present selection, to class them under separate heads or titles, according to the duties inculcated, or vices reprobated. The ungrammatical and quaint language of the received versions has been retained as generally considered more striking and impressive, nor has any deviation, however

slight, been attempted in this translation, unless where rendered indispensable, in order to give the true and accurate sense of the original Hebrew; nor has this, in any instance, been ventured, without consulting the most approved commentators.

The plan herein adopted of giving the text with an English version on parallel lines, the writer ardently hopes may not only be found to afford facilities to the Hebrew pupil, but may happily prove an incentive to a more extended study of that primitive and holy language. To obtain an accurate and perfect knowledge of the Sacred Writings has been considered, by the learned and pious of all ages, as the greatest desideratum; and this assuredly is only to be effected through the medium of an intimate acquaintance with the language in which they were written.

The Sacred Volume, exclusive of its religious and moral influence, possesses various and irresistible attractions. Does it not transmit to us the chronicles of the most remote antiquity? May we not

therein trace the source of universal history, chronology, and the original code of all laws for the regulation of civilized society? Independently of the inexhaustible store of information it contains, can we be indifferent to the diversified beauties of composition that adorn its pages, and which have been celebrated by innumerable classic writers in all ages and in all countries? Perhaps, in illustration, one or two brief quotations may be allowed. A learned critic* observes, that "the Scriptures abound in beauties of style in *Prose;* and that they are the most ancient monuments of *Poetry* extant, replete with all the various kinds of poetical composition, interspersed with imagery highly expressive and natural, with personification and metaphor, giving boldness and sublimity."

In relation to the Pentateuch, another English author of celebrity has distinctly affirmed, that Moses, considered as a historian, an orator, and poet, has never been surpassed.

* The Rev. Dr Blair.

Such are the recorded opinions of eminent biblical scholars and linguists; and such must be the conviction of every intelligent Hebraist, who alone can attain a just perception of the superlative beauties of the Inspired Writings.

The value of the Hebrew Scriptures being thus clearly substantiated, must not the divine, the philosopher, and the poet, perceive ample inducement, at a small cost of labour, to acquire the means of consulting these treasures of knowledge at their source, and no longer rely on the defective medium of a translation, which, however good, can never reach the emphatic energy, comprehensiveness, and sublimity of the original Hebrew Text. When we call to mind the important truth, that in this highly favoured language, the Supreme Being was pleased to reveal his will to mankind, we shall no longer feel disposed to censure the bold (but somewhat harsh) assertion, made by Dr. Anselm Bayly. He affirms, that it is a shame, if not a *crime*, for the clergy to be unacquainted with the He-

brew language. In granting thus much, how can any person professing the *Hebrew* faith attempt to palliate or justify his ignorance of a language that is peculiarly his own, and which has been not unaptly denominated "the unchangeable inheritance of the sons of Israel." The language in which the precepts of his religion were delivered and handed down, and in which his orisons are offered to his God, both in public and private. It is but candid, however, to admit, that there are many Hebrews in all countries who are well versed in their own tongue, and who are thereby enabled to hold correspondence with their co-religionists in every quarter of the globe, in a dialect perfectly intelligible to each other, without the irksome task of appealing to an interpreter on either side. Thus do they become possessed of an extraordinary and highly valuable privilege, which it must be acknowledged no other language, either ancient or modern, can bestow.

To close this widely spread digression and return to the subject-matter of these

pages, it may be permitted to observe that in the enlightened system of ethics promulgated in the Proverbs, we have an ample proof of the wisdom and the intimate knowledge of human nature possessed by the Royal Preceptor; but nowhere is his genuine piety, sincere affection for his subjects, and universal philanthropy more conspicuously displayed, than in the simple but energetic prayer which he offered up to God at the dedication of the magnificent Temple he had erected. Under the conviction that a tolerant and humane disposition contributes equally with wisdom to exalt the character of its possessor, the memorable prayer above alluded to has been subjoined.

The all-important objects, treated of in this Introduction will, it is hoped, plead an apology with the considerate reader for having so greatly exceeded the usual limits of a preface. M.

33, *Russell Square,*
Dec. 1834.

PIETY AND FAITH.

I.

Trust in the Lord with all thine heart, and rely not on thine own understanding.

iii. 5.

II.

In all thy ways acknowledge Him, and He shall direct thy paths. iii. 6.

חסידות

א

בְּטַח אֶל יְיָ בְּכָל־לִבֶּךָ
וְאֶל בִּינָתְךָ אַל־תִּשָּׁעֵן :

ג׳ ה׳

ב

בְּכָל דְּרָכֶיךָ דָעֵהוּ
וְהוּא יְיַשֵּׁר אֹרְחֹתֶיךָ :

ג׳ ו׳

III.

My son, despise not the chastening of the Lord; neither be weary of His correction: iii. 11.

For whom the Lord loveth He correcteth, even as a father the son in whom he delighteth. iii. 12.

IV.

Be not wise in thine own eyes; fear the Lord, and depart from evil. iii. 7.

V.

He that concealeth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. xxviii. 13.

ג

מוּסַר יְיָ בְּנִי אַל תִּמְאָס
וְאַל תָּקֹץ בְּתוֹכַחְתּוֹ׃
ג׳ י״א

כִּי אֶת אֲשֶׁר יֶאֱהַב יְיָ יוֹכִיחַ
וּכְאָב אֶת בֵּן יִרְצֶה׃
ג׳ י״ב

ד

אַל תְּהִי חָכָם בְּעֵינֶיךָ
יְרָא אֶת יְיָ וְסוּר מֵרָע׃
ג׳ ז׳

ה

מְכַסֶּה פְּשָׁעָיו לֹא יַצְלִיחַ
וּמוֹדֶה וְעֹזֵב יְרֻחָם׃
כ״ח י״ג

VI.

The Lord is far from the wicked; but he heareth the prayer of the righteous.

xv. 29.

VII.

Better is little with the fear of the Lord, than great treasure and trouble therewith.

xv. 16.

VIII.

Be circumspect when about to enter the house of God; and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil.

Ecc. v. 1.

ו

רָחוֹק יְיָ מֵרְשָׁעִים
וּתְפִלַּת צַדִּיקִים יִשְׁמָע׃

ט״ו כ״ט

ז

טוֹב מְעַט בְּיִרְאַת יְיָ
מֵאוֹצָר רָב וּמְהוּמָה בוֹ׃

ט״ו ט״ז

ח

שְׁמֹר רַגְלְיךָ כַּאֲשֶׁר תֵּלֵךְ
אֶל בֵּית הָאֱלֹהִים · וְקָרוֹב
לִשְׁמֹעַ מִתֵּת הַכְּסִילִים זָבַח ·
כִּי אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע׃

קהלת ה׳ א׳

IX.

Be not rash with thy mouth and let not thine heart be hasty to utter any thing before God; for God is in heaven and thou upon earth: therefore let thy words be few.

Ecc. v. 2.

X.

For as a multiplicity of objects enter into a dream, so doth a multiplicity of words into the prayer of a fool. Ibid. v. 3.

ט

אַל תְּבַהֵל עַל פִּיךָ · וְלִבְּךָ אַל
יְמַהֵר לְהוֹצִיא דָבָר לִפְנֵי
הָאֱלֹהִים · כִּי הָאֱלֹהִים בַּשָּׁמַיִם
וְאַתָּה עַל הָאָרֶץ · עַל כֵּן יִהְיוּ
דְבָרֶיךָ מְעַטִּים :

קהלת ה׳ א׳

י

כִּי בָא הַחֲלוֹם בְּרוֹב עִנְיָן
וְקוֹל כְּסִיל בְּרֹב דְּבָרִים :

ה׳ ב׳

XI.

The rewards of humility and the fear of the Lord, are riches, honour and life.

xxii. 4.

XII.

The fear of the Lord is a strong dependance, and to his children there shall be protection. xiv. 26.

XIII.

The name of the Lord is a strong tower; the righteous runneth into it, and is safe.

xviii. 10.

יא

עֵקֶב עֲנָוָה יִרְאַת יְיָ
עֹשֶׁר וְכָבוֹד וְחַיִּים׃

כ״ב ד׳

יב

בְּיִרְאַת יְיָ מִבְטַח עֹז
וּלְבָנָיו יִהְיֶה מַחְסֶה׃

י״ד כ״ו

יג

מִגְדַּל עֹז שֵׁם יְיָ
בּוֹ יָרוּץ צַדִּיק וְנִשְׂגָּב׃

י״ח י׳

XIV.

There is no wisdom nor understanding nor counsel against the Lord. xxi. 30.

XV.

The horse is prepared for the day of battle, but salvation is of the Lord.

xxi. 31.

יד

אֵין חָכְמָה וְאֵין תְּבוּנָה
וְאֵין עֵצָה לְנֶגֶד יְהוָֹה׃
כ״א ל׳

טו

סוּס מוּכָן לְיוֹם מִלְחָמָה
וְלַיְהוָֹה הַתְּשׁוּעָה׃
כ״א ל״א

RIGHTEOUSNESS.

XVI.

In the way of righteousness is life; and in the pathway thereof there is no death.

xii. 28.

XVII.

The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward. xi. 18.

צדקה

טז

בְּאֹרַח צְדָקָה חַיִּים
וְדֶרֶךְ נְתִיבָה אַל מָוֶת׃

י׳ב כ׳ח

יז

רָשָׁע עֹשֶׂה פְּעֻלַּת־שָׁקֶר
וְזֹרֵעַ צְדָקָה שֶׂכֶר אֱמֶת׃

י׳א י׳ח

XVIII.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. xxviii. 6.

XIX.

Riches profit not in the day of wrath: but righteousness delivereth from death. xi. 4.

XX.

Righteousness exalteth a nation: but sin is a reproach to any people. xiv. 34.

יח

טוב רָשׁ הוֹלֵךְ בְּתֻמּוֹ
מֵעִקֵּשׁ דְּרָכַיִם וְהוּא עָשִׁיר׃

כ״ח ו׳

יט

לֹא־יוֹעִיל הוֹן בְּיוֹם עֶבְרָה
וּצְדָקָה תַּצִּיל מִמָּוֶת׃

י״א ד׳

כ

צְדָקָה תְּרוֹמֵם גּוֹי
וְחֶסֶד לְאֻמִּים חַטָּאת׃

י״ד ל״ד

XXI.

A good name is rather to be chosen than great riches; and the esteem of *mankind* rather than silver and gold. xxii. 1.

XXII.

Put away from thee a froward mouth, and perverse lips put far from thee.
iv. 24.

XXIII.

The path of the upright turneth away from evil; he that keepeth his way, preserveth his soul. xvi. 17.

כא

נִבְחָר שֵׁם מֵעֹשֶׁר רָב
מִכֶּסֶף וּמִזָּהָב חֵן טוֹב :

כ״ב א׳

כב

הָסֵר מִמְּךָ עִקְּשׁוּת פֶּה
וּלְזוּת שְׂפָתַיִם הַרְחֵק מִמֶּךָּ :

ד׳ כ״ד

כג

מְסִלַּת יְשָׁרִים סוּר מֵרָע
שֹׁמֵר נַפְשׁוֹ נֹצֵר דַּרְכּוֹ :

ט״ז י״ז

XXIV.

The wicked flee when no man pursueth; but the righteous are bold as a lion.

xxviii. 1.

XXV.

Evil shall pursue sinners; but the righteous shall have a good reward.

xiii. 21.

XXVI.

Better is little with righteousness, than great revenues without right. xvi. 8.

כד

נָסוּ וְאֵין רֹדֵף רָשָׁע

וְצַדִּיקִים כִּכְפִיר יִבְטָח׃

כ״ח א׳

כה

חַטָּאִים תְּרַדֵּף רָעָה

וְאֶת צַדִּיקִים יְשַׁלֶּם טוֹב׃

י״ג כ״א

כו

טוֹב מְעַט בִּצְדָקָה

מֵרֹב תְּבוּאוֹת בְּלֹא מִשְׁפָּט׃

ט״ז ח׳

HUMANITY AND BENEVOLENCE.

XXVII.

The merciful man doth good to his own soul; but he that is cruel, troubleth his own flesh. xi. 17.

XXVIII.

A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel. xii. 10.

נדיבות לב

כז

גֹּמֵל נַפְשׁוֹ אִישׁ חָסֶד
וְעֹכֵר שְׁאֵרוֹ אַכְזָרִי׃

י״א י׳

כח

יוֹדֵעַ צַדִּיק נֶפֶשׁ בְּהֶמְתּוֹ
וְרַחֲמֵי רְשָׁעִים אַכְזָרִי׃

י״ב י׳

XXIX.

He that covereth a transgression, seeketh love; but he that repeateth a matter, separateth *very* friends. xvii. 9.

XXX.

Sorrow depresseth the heart of man, but a kind word maketh it glad. xii. 25.

XXXI.

When thine enemy falleth rejoice not, and let not thine heart be glad when he stumbleth. xxiv. 17.

כט

מְכַסֶּה־פֶּשַׁע מְבַקֵּשׁ אַהֲבָה
וְשֹׁנֶה בְדָבָר מַפְרִיד אַלּוּף׃

י״ז ט׳

ל

דְּאָגָה בְלֶב־אִישׁ יַשְׁחֶנָּה
וְדָבָר טוֹב יְשַׂמְּחֶנָּה׃

י״ב כ״ה

לא

בִּנְפֹל אוֹיִבְךָ* אַל־תִּשְׂמָח
וּבִכָּשְׁלוֹ אַל־יָגֵל לִבֶּךָ׃

כ״ד י״ז

XXXII.

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. xxii. 9.

XXXIII.

The righteous considereth the cause of the poor; but the wicked doth not care to know it. xxix. 7.

XXXIV.

He that oppresseth the poor reproacheth his maker; but he that honoreth Him hath mercy on the poor. xiv. 31.

לב

טוֹב עַיִן הוּא יְבֹרָךְ
כִּי נָתַן מִלַּחְמוֹ לַדָּל ׃

כ״ב ט׳

לג

יֹדֵעַ צַדִּיק דִּין דַּלִּים
רָשָׁע לֹא יָבִין דָּעַת ׃

כ״ט ז׳

לד

עֹשֵׁק דָּל חֵרֵף עֹשֵׂהוּ
וּמְכַבְּדוֹ חֹנֵן אֶבְיוֹן ׃

י״ד ל״א

XXXV.

Pleasant words are as an honeycomb; sweet to the soul, and health to the body.

xvi. 24.

XXXVI.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. iii. 27.

XXXVII.

Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee. iii. 28.

לה

צוּף־דְּבַשׁ אִמְרֵי־נֹעַם
מָתוֹק לַנֶּפֶשׁ וּמַרְפֵּא לָעָצֶם :

ט״ז כ״ד

לו

אַל־תִּמְנַע־טוֹב מִבְּעָלָיו
בִּהְיוֹת לְאֵל יָדְךָ לַעֲשׂוֹת :

ג׳ כ״ז

לז

אַל־תֹּאמַר לְרֵעֲךָ לֵךְ וָשׁוּב
וּמָחָר אֶתֵּן וְיֵשׁ אִתָּךְ :

ג׳ כ״ה

XXXVIII.

He lendeth unto the Lord that hath compassion on the poor; for the kindnesss he hath shown the *Lord* will require him.

xix. 17.

לח

מַלְוֵה יְהוָה חוֹנֵן דָּל
וּגְמֻלוֹ יְשַׁלֶּם־־לוֹ׃

י״ט י״ז

INTEGRITY & TRUTH.

XXXIX.

Unequal weights are an abomination to the Lord, and a false balance is not good.

xx. 23.

XL.

He that by usury and unjust gain increaseth his substance, shall gather it for him that will pity the poor. xxviii. 8.

יושר ואמת

לט

תּוֹעֲבַת יְהֹוָה אֶבֶן וָאָבֶן
וּמֹאזְנֵי מִרְמָה לֹא־טוֹב׃

כ׳ כ״ג

מ

מַרְבֶּה הוֹנוֹ בְּנֶשֶׁךְ וּבְתַרְבִּית
לְחוֹנֵן דַּלִּים יְקַבְּצֶנּוּ׃

כ״ח ח׳

XLI.

A false witness shall not go unpunished; and he that speaketh lies shall not escape.

xix. 5.

XLII.

Lying lips are an abomination to the Lord: but those who deal truly are his delight.

xii. 22.

XLIII.

To act with justice and judgment, is more acceptable to the Lord than sacrifice.

xxi. 3.

מא

עֵד שְׁקָרִים לֹא יִנָּקֶה
וְיָפִיחַ כְּזָבִים לֹא יִמָּלֵט :

י״ט ה

מב

תּוֹעֲבַת יְיָ שִׂפְתֵי־שָׁקֶר
וְעֹשֵׂי אֱמוּנָה רְצוֹנוֹ :

י״ב כב

מג

עֲשֹׂה צְדָקָה וּמִשְׁפָּט
נִבְחָר לַיְיָ מִזָּבַח :

כ״א ג׳

KNOWLEDGE.

XLIV.

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction. i. 7.

XLV.

A wise man will hear and will increase learning; and a man of understanding shall attain unto wise counsels. i. 5.

דעת

מד

יִרְאַת יְיָ רֵאשִׁית דָּעַת
חָכְמָה וּמוּסָר אֱוִילִים בָּזוּ׃

א׳ ז׳

מה

יִשְׁמַע חָכָם וְיוֹסֶף לֶקַח
וְנָבוֹן תַּחְבֻּלוֹת יִקְנֶה׃

א׳ ה׳

XLVI.

To understand a proverb and the interpretation; the words of the wise and their intricate sayings. i. 6.

XLVII.

When wisdom entereth into thine heart, and knowledge becometh pleasant to thy soul. ii. 10.

Discretion shall preserve thee; understanding shall keep thee. ii. 11.

To deliver thee from the way of the evil; from the man that speaketh froward things. ii, 12.

מו

לְהָבִין מָשָׁל וּמְלִיצָה
דִּבְרֵי חֲכָמִים וְחִידֹתָם׃

א׳ ו׳

מז

כִּי תָבוֹא חָכְמָה בְלִבֶּךָ
וְדַעַת לְנַפְשְׁךָ יִנְעָם׃

ב׳ י׳

מְזִמָּה תִּשְׁמֹר עָלֶיךָ
תְּבוּנָה תִנְצְרֶכָּה׃

ב׳ י״א

לְהַצִּילְךָ מִדֶּרֶךְ רָע
מֵאִישׁ מְדַבֵּר תַּהְפֻּכוֹת׃

ב׳ י״ב

Who leave the paths of uprightness to walk in the ways of darkness; ii. 13.

Who rejoice in doing evil, and delight in the perverseness of the wicked; ii. 14.

Whose ways are crooked, and who are corrupt in their paths: ii. 15.

To deliver thee from the depraved woman; from the dissembler who flattereth with her words. ii. 16.

Who forsaketh the guide of her youth, and forgetteth the covenant of her God. ii. 17.

הַעֹזְבִים אָרְחוֹת יֹשֶׁר
לָלֶכֶת בְּדַרְכֵי־חֹשֶׁךְ׃
ב׳ י״ג

הַשְּׂמֵחִים לַעֲשׂוֹת רָע
יָגִילוּ בְּתַהְפֻּכוֹת רָע׃
ב׳ י״ד

אֲשֶׁר אָרְחֹתֵיהֶם עִקְּשִׁים
וּנְלוֹזִים בְּמַעְגְּלוֹתָם׃
ב׳ ט״ו

לְהַצִּילְךָ מֵאִשָּׁה זָרָה
מִנָּכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה
ב׳ ט״ז

הַעֹזֶבֶת אַלּוּף נְעוּרֶיהָ
וְאֶת־בְּרִית אֱלֹהֶיהָ שָׁכֵחָה׃
ב׳ י״ז

For her house inclineth unto destruction, and her paths unto the dead: ii. 18.

None that go unto her return; neither will they attain the paths of life. ii. 19.

That thou mayest walk in the way of the good, and keep the paths of the righteous. ii. 20.

XLVIII.

He is in the way of life that regardeth instruction; but he that refuseth reproof erreth. x. 17.

כִּי שָׁחָה אֶל־מָוֶת בֵּיתָהּ
וְאֶל רְפָאִים מַעְגְּלוֹתֶיהָ׃
ב׳ י״ח

כָּל־בָּאֶיהָ לֹא יְשׁוּבוּן
וְלֹא יַשִּׂיגוּ אָרְחוֹת חַיִּים׃
ב׳ י״ט

לְמַעַן תֵּלֵךְ בְּדֶרֶךְ טוֹבִים
וְאָרְחוֹת צַדִּיקִים תִּשְׁמֹר׃
ב׳ כ׳

מח

אֹרַח לְחַיִּים שׁוֹמֵר מוּסָר
וְעֹזֵב תּוֹכַחַת מַתְעֶה׃
י׳ י״ז

XLIX.

Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honored. xiii. 18.

L.

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. xiv. 7.

LI.

Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge. xix. 27.

מט

רֵישׁ וְקָלוֹן פּוֹרֵעַ מוּסָר
וְשֹׁמֵר תּוֹכַחַת יְכֻבָּד׃

י״ג י״ח

נ

לֵךְ מִנֶּגֶד לְאִישׁ כְּסִיל
וּבַל־יָדַעְתָּ שִׂפְתֵי־דָעַת׃

י״ד ז׳

נא

חֲדַל־בְּנִי לִשְׁמֹעַ מוּסָר
לִשְׁגוֹת מֵאִמְרֵי־דָעַת׃

י״ט כ״ז

LII.

He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good. xix. 8.

LIII.

When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge. xxi. 11.

LIV.

How much better is it to get wisdom than gold, and to possess knowledge rather than silver. xvi. 16.

נב

קֹנֶה־לֵּב אֹהֵב נַפְשׁוֹ
שֹׁמֵר תְּבוּנָה לִמְצֹא־טוֹב׃

י״ט ח׳

נג

בַּעְנָשׁ־לֵץ יֶחְכַּם־פֶּתִי
וּבְהַשְׂכִּיל לְחָכָם יִקַּח דָּעַת׃

כ״א י״א

נד

קְנֹה־חָכְמָה מַה־טּוֹב מֵחָרוּץ
וּקְנוֹת בִּינָה נִבְחָר מִכָּסֶף׃

ט״ז ט״ז

LV.

For the commandment is a lamp, and the law is light: instructive admonitions are the way of life. vi 23.

נה

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר

וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר ׃

ו׳ כ״ג

PRUDENCE.

LVI.

Ponder the path of thy feet, and let all thy ways be established. iv. 26.

Turn not to the right hand nor to the left: remove thy foot from evil. iv. 27.

LVII.

A wise man feareth and departeth from evil: but the fool transgresseth and is confident. xiv. 16.

כה

מזמה

כו

פַּלֵּס מַעְגַּל רַגְלֶךָ
וְכָל־דְּרָכֶיךָ יִכֹּנוּ׃
ד׳ כ׳ו

אַל־תֵּט יָמִין וּשְׂמֹאול
הָסֵר רַגְלְךָ מֵרָע׃
ד׳ כ׳ז

כז

חָכָם יָרֵא וְסָר מֵרָע
וּכְסִיל מִתְעַבֵּר וּבוֹטֵחַ׃
י׳ד ט׳ז

LVIII.

In the multitude of words there lacketh not sin; but he that restraineth his lips is wise. x. 19.

LXIX.

Even a fool when he holdeth his peace is counted wise: and he that closeth his lips is esteemed a man of understanding. xvii. 28.

LX.

Whoso guardeth his mouth and his tongue, keepeth his soul from troubles. xxi. 23.

נח

בְּרֹב דְּבָרִים לֹא יֶחְדַּל פָּשַׁע
וְחוֹשֵׂךְ שְׂפָתָיו מַשְׂכִּיל׃

י׳ יט

נט

גַּם אֱוִיל מַחֲרִישׁ חָכָם יֵחָשֵׁב
אֹטֵם שְׂפָתָיו נָבוֹן׃

י׳ז כ׳ח

ס

שֹׁמֵר פִּיו וּלְשׁוֹנוֹ
שֹׁמֵר מִצָּרוֹת נַפְשׁוֹ׃

כ׳א כ׳ג

LXI.

Debate thy cause with thy neighbour, and discover not the secret of another.

xxv. 9.

LXII.

He that answereth a matter before he heareth it, it is folly and shame unto him.

xviii. 13.

LXIII.

The simple believeth every thing, but the prudent considereth his steps.

xiv. 15.

סא

רִיבְךָ רִיב אֶת־רֵעֶךָ
וְסוֹד אַחֵר אַל־תְּגַל׃

כ״ה ט׳

סב

מֵשִׁיב דָּבָר בְּטֶרֶם יִשְׁמָע
אִוֶּלֶת הִיא לוֹ וּכְלִמָּה׃

י״ח י״ג

סג

פֶּתִי יַאֲמִין לְכָל־דָּבָר
וְעָרוּם יָבִין לַאֲשֻׁרוֹ׃

י״ד ט״ו

LXIV.

The good sense of a man maketh him slow to anger and it is his glory to pass over an offence. xix. 11.

LXV.

A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it! xv. 23.

LXVI.

Boast not thy self of to-morrow; for thou knowest not what a day may bring forth. xxvii. 1.

סד

שֵׂכֶל אָדָם הֶאֱרִיךְ אַפּוֹ
וְתִפְאַרְתּוֹ עֲבוֹר עַל פָּשַׁע :

י"ט י"א

סה

שִׂמְחָה לָאִישׁ בְּמַעֲנֵה־פִיו
וְדָבָר בְּעִתּוֹ מַה־טּוֹב :

ט"ו כ"ג

סו

אַל תִּתְהַלֵּל בְּיוֹם מָחָר
כִּי לֹא־תֵדַע מַה־יֵּלֶד יוֹם :

כ"ז א'

LXVII.

A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished. xxii. 3.

LXVIII.

Seest thou a man that is hasty in his words? there is more hope of a fool than of him. xxix. 20.

LXIX.

Without counsel purposes are disappointed; but in the multitude of counsellors they are established. xv. 22.

סז

עָרוּם רָאָה רָעָה וְיִסָּתֵר*
וּפְתָיִים עָבְרוּ וְנֶעֱנָשׁוּ:

כ״ב ג׳

סח

חָזִיתָ אִישׁ אָץ בִּדְבָרָיו
תִּקְוָה לִכְסִיל מִמֶּנּוּ:

כ״ט כ׳

סט

הָפֵר מַחֲשָׁבוֹת בְּאֵין סוֹד
וּבְרֹב יוֹעֲצִים תָּקוּם:

ט״ו כ״ב

LXX.

Let thy foot be seldom in thy neighbour's house; lest he be weary of thee and hate thee. xxv. 17.

LXXI.

Be not of those who strike hands, or of those that are sureties for debts. xxii. 26.

LXXII.

If thou hast nothing to pay, why should he take away the bed from under thee.

xxii. 27.

ע

הָקֵר רַגְלְךָ מִבֵּית רֵעֶךָ
פֶּן יִשְׂבָּעֲךָ וּשְׂנֵאֶךָ׃

כ״ה י״ז

עא

אַל־תְּהִי בְתֹקְעֵי־כָף
בַּעֹרְבִים מַשָּׁאוֹת׃

כ״ב כ״ו

עב

אִם אֵין לְךָ לְשַׁלֵּם
לָמָּה יִקַּח מִשְׁכָּבְךָ מִתַּחְתֶּיךָ׃

כ״ב כ״ז

FILIAL DUTY.

LXXIII.

My son hear the instruction of thy father,
and forsake not the law of thy mother.

i. 8.

LXXIV.

Hearken unto thy father who begot thee,
and despise not thy mother when she is old.

xxiii. 22.

כבוד הורים :

עג

שְׁמַע בְּנִי מוּסַר אָבִיךָ
וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ :

א׳ ח׳

עד

שְׁמַע לְאָבִיךָ זֶה יְלָדֶךָ
וְאַל־תָּבוּז כִּי זָקְנָה אִמֶּךָ :

כ״ג כ״ב

LXXV.

Whoso revileth his father or his mother, his lamp shall be extinguished, and leave him in total darkness. xx. 20.

LXXVI.

Whoso robbeth his father or his mother, and saith it is no transgression; the same is the companion of a destroyer. xxviii. 24.

LXXVII.

A fool despiseth his father's instruction; but he that regardeth reproof is wise.

xv. 5.

עה

מְקַלֵּל אָבִיו וְאִמּוֹ

יִדְעַךְ נֵרוֹ בֶּאֱשׁוּן* חשֶׁךְ׃

כ׳ כ׳

עו

גּוֹזֵל אָבִיו וְאִמּוֹ וְאֹמֵר אֵין־פָּשַׁע

חָבֵר הוּא לְאִישׁ מַשְׁחִית׃

כ״ח כ״ד

עז

אֱוִיל יִנְאַץ מוּסַר אָבִיו

וְשֹׁמֵר תּוֹכַחַת יַעְרִם׃

ט״ו ה

FRIENDSHIP.

LXXVIII.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

xxvii. 6.

LXXIX.

A man that flattereth his neighbour, spreadeth a net for his feet. xxix. 5.

רעות

עח

נֶאֱמָנִים פִּצְעֵי אוֹהֵב
וְנַעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא׃

כ״ז ו׳

עט

גֶּבֶר מַחֲלִיק עַל־רֵעֵהוּ
רֶשֶׁת פּוֹרֵשׂ עַל־פְּעָמָיו

כ״ט ה׳

LXXX.

Essences and perfumes rejoice the heart; so doth the suavity of a friend by hearty counsel. xxvii. 9.

LXXXI.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

xxvii. 17.

LXXXII.

At all times court friends: and when in trouble a brother will be found. xvii. 17.

פ

שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב
וּמֶתֶק רֵעֵהוּ מֵעֲצַת־נָפֶשׁ׃

כ״ז ט׳

פא

בַּרְזֶל בְּבַרְזֶל יָחַד
וְאִישׁ יַחַד פְּנֵי־רֵעֵהוּ׃

כ״ז י״ז

פב

בְּכָל־עֵת אֹהֵב הָרֵעַ
וְאָח לְצָרָה יִוָּלֵד׃

י״ז י״ז

LXXXIII.

Open rebuke is better than secret love.

xxvii. 5.

LXXXIV.

He that rebuketh a man, shall find afterwards more favor than he that flattereth with the tongue. xxviii. 23.

LXXXV.

A man may have many friends to his injury, but a single friend may adhere closer than a brother. xviii. 24.

פג

טוֹבָה תּוֹכַחַת מְגֻלָּה מֵאַהֲבָה מְסֻתָּרֶת׃

כ״ז ה׳

פד

מוֹכִיחַ אָדָם אַחֲרַי חֵן יִמְצָא
מִמַּחֲלִיק לָשׁוֹן׃

כ״ח כ״ג

פה

אִישׁ רֵעִים לְהִתְרוֹעֵעַ
וְיֵשׁ אֹהֵב דָּבֵק מֵאָח׃

י״ח כ״ד

IMMORALITY & VICE.

LXXXVI.

My son. if sinners entice thee, consent thou not. i. 10.

LXXXVII.

My son walk not in the way with them; withdraw thy foot from their path. i. 15.

LXXXVIII.

Enter not into the path of the wicked, and go not in the way of evil-doers. iv. 14.

רשעות

פו

בְּנִי אִם יְפַתּוּךָ חַטָּאִים
אַל תֹּבֵא׃

א׳ י׳

פז

בְּנִי אַל תֵּלֵךְ בְּדֶרֶךְ אִתָּם
מְנַע רַגְלְךָ מִנְּתִיבָתָם׃

א׳ ט״ו

פח

בְּאֹרַח רְשָׁעִים אַל תָּבֹא
וְאַל־תְּאַשֵּׁר בְּדֶרֶךְ רָעִים׃

ד׳ י״ד

LXXXIX.

Avoid it, go not by it, turn from it, and pass away. iv. 15.

XC.

The way of the wicked is as darkness: they know not at what they stumble.

iv. 19.

XCI.

But the path of the righteous is as the morning star, that shineth until day is confirmed. iv. 18.

פט

פְּרָעֵהוּ אַל תַּעֲבָר־בּוֹ
שְׂטֵה מֵעָלָיו וַעֲבֹר׃

ד׳ ט״ו

צ

דֶּרֶךְ רְשָׁעִים כָּאֲפֵלָה
לֹא יָדְעוּ בַּמֶּה יִכָּשֵׁלוּ׃

ד׳ י״ט

צא

וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ
הוֹלֵךְ וָאוֹר עַד־נְכוֹן הַיּוֹם׃

ד׳ י״ח

XCII.

Whoso keepeth the law is a wise son; but he that is a companion of profligates bringeth disgrace on his father. xxviii. 7.

XCIII.

But whoso committeth adultery with a woman lacketh understanding: he that doeth it, destroyeth his own soul. vi. 32.

A stain and dishonor shall he get, and his reproach shall not be wiped away. vi. 33.

For jealousy inflames a man, and he will not spare in the day of vengeance. vi. 34.

צב

נוֹצֵר תּוֹרָה בֵּן מֵבִין
וְרֹעֶה זוֹלְלִים יַכְלִים אָבִיו׃

כ״ח ז׳

צג

נֹאֵף אִשָּׁה חֲסַר־לֵב
מַשְׁחִית נַפְשׁוֹ הוּא יַעֲשֶׂנָּה׃

ו׳ ל״ב

נֶגַע־וְקָלוֹן יִמְצָא
וְחֶרְפָּתוֹ לֹא תִמָּחֶה׃

ו׳ ל״ג

כִּי קִנְאָה חֲמַת־גָּבֶר
וְלֹא יַחְמוֹל בְּיוֹם נָקָם׃

ו׳ ל״ד

He will not regard any ransom; neither will he rest content though thou givest many gifts. vi. 35.

XCIV.

He that keepeth the commandment preserveth his soul; but he that is careless of his ways shall perish. xix. 16.

XCV.

The curse of the Lord is in the house of the wicked; but He blesseth the habitation of the just. iii. 33.

לֹא יִשָּׂא פְּנֵי כָל־כֹּפֶר
וְלֹא יֹאבֶה כִּי תַרְבֶּה־שֹׁחַד׃

ו׳ ל״ה

צד

שֹׁמֵר מִצְוָה שֹׁמֵר נַפְשׁוֹ
בּוֹזֵה דְרָכָיו יוּמָת׃

י״ט ט״ז

צה

מְאֵרַת יְיָ בְּבֵית רָשָׁע
וּנְוֵה צַדִּיקִים יְבָרֵךְ׃

ג׳ ל״ג

XCVI.

He that turneth away his ear from hearing the law, even his prayer is an abomination.
xxviii. 9.

XCVII.

There is a way which seemeth right unto man, but the end thereof are the ways of death. xiv. 12.

XCVIII.

For the ways of man are before the eyes of the Lord, and He pondereth all his goings.
v. 21.

צו

מֵסִיר אָזְנוֹ מִשְּׁמֹעַ תּוֹרָה
גַּם־תְּפִלָּתוֹ תּוֹעֵבָה׃

כ״ח ט׳

צז

יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי אִישׁ
וְאַחֲרִיתָהּ דַּרְכֵי מָוֶת׃

י״ד י״ב

צח

כִּי נֹכַח עֵינֵי יְיָ דַּרְכֵי־אִישׁ
וְכָל־מַעְגְּלוֹתָיו מְפַלֵּס׃

ה׳ כ״א

INEBRIETY.

XCIX.

Wine is a mocker, strong drink is clamorous; and whoso erreth therein shall not be wise. xx. 1.

C.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? xxiii. 29.

They who tarry long at the wine; they who go to seek mixed wine. xxiii. 30.

שכרות

צט

לֵץ הַיַּיִן הֹמֶה שֵׁכָר
וְכָל שֹׁגֶה בּוֹ לֹא יֶחְכָּם׃

כ׳ א׳

ק

לְמִי אוֹי לְמִי אֲבוֹי לְמִי מִדְוָנִים*
לְמִי־שִׂיחַ לְמִי פְּצָעִים חִנָּם לְמִי
חַכְלִלוּת עֵינָיִם׃

כ״ג כ״ט

לַמְאַחֲרִים עַל־הַיָּיִן
לַבָּאִים לַחְקוֹר מִמְסָךְ

כ״ג ל׳

Look not thou upon the wine when it is red, when it sparkles in the cup, when it moveth itself aright. xxiii. 31.

At the last it biteth like a serpent and stingeth like an adder.. xxiii. 32.

Thine eyes shall behold strange things, and thine heart shall utter absurd things. xxiii. 33.

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that sleepeth upon the top of a mast. xxiii. 34.

I was smitten and it hurt me not; I was beaten and was not sensible of it; when I awake I will seek it again. xxiii. 35.

אַל תֵּרֶא יַיִן כִּי יִתְאַדָּם
כִּי יִתֵּן בַּכִּ*ס עֵינוֹ יִתְהַלֵּךְ בְּמֵישָׁרִים׃
כ״ג ל״א

אַחֲרִיתוֹ כְּנָחָשׁ יִשָּׁךְ
וּכְצִפְעֹנִי יַפְרִשׁ׃
כ״ג ל״ב

עֵינֶיךָ יִרְאוּ זָרוֹת
וְלִבְּךָ יְדַבֵּר תַּהְפֻּכוֹת׃
כ״ג ל״ג

וְהָיִיתָ כְּשֹׁכֵב בְּלֶב־יָם
וּכְשֹׁכֵב בְּרֹאשׁ חִבֵּל׃
כ״ג ל״ד

הִכּוּנִי בַל־חָלִיתִי הֲלָמוּנִי
בַּל־יָדָעְתִּי מָתַי אָקִיץ
אוֹסִיף אֲבַקְשֶׁנּוּ עוֹד׃
כ״ג ל״ה

CI.

He that loveth pleasure shall come to want; he that loveth wine and oil shall not be rich. xxi. 17.

קא

אִישׁ מַחְסוֹר אֹהֵב שִׂמְחָה

אֹהֵב יַיִן וָשֶׁמֶן לֹא יַעֲשִׁיר׃

כ׳א י׳ז

ANGER & CONTENTION.

CII.

As a city with its walls broken down, so is a man without any control over his passions. xxv. 28.

CIII.

He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city. xvi. 32.

אף ומדון

קב

עִיר פְּרוּצָה אֵין חוֹמָה
אִישׁ אֲשֶׁר אֵין מַעְצָר לְרוּחוֹ :

כ״ה כ״ח

קג

טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר
וּמשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר :

ט״ז ל״ב

CIV.

A wrathful man stirreth up contention; but he that is slow to anger appeaseth strife. xv. 18.

CV.

Make no friendship with an angry man; and with a violent man thou shalt not go. xxii. 24.

Lest thou learn his ways, and get a snare to thy soul. xxii. 25.

CVI.

Contend not with a man without cause, if he hath done thee no harm. iii. 30.

קד

אִישׁ חֵמָה יְגָרֶה מָדוֹן

וְאֶרֶךְ אַפַּיִם יַשְׁקִיט רִיב׃

ט״ו י״ח

קה

אַל תִּתְרַע אֶת־בַּעַל אָף

וְאֶת־אִישׁ חֵמוֹת לֹא תָבוֹא׃

כ״ב כ״ד

פֶּן־תֶּאֱלַף אֹרְחֹתָו וְלָקַחְתָּ מוֹקֵשׁ

לְנַפְשֶׁךָ׃

כ״ב כ״ה

קו

אַל תָּרִיב עִם אָדָם חִנָּם

אִם לֹא גְמָלְךָ רָעָה׃

ג׳ ל׳

CVII.

Better is a meal of herbs where love is, than a fattened ox and hatred therewith.

xv. 17.

CVIII.

An angry man stirreth up strife, and a violent man aboundeth in transgression.

xxix. 22.

CIX.

The beginning of strife is as giving a vent to water; therefore leave off contention before it spreadeth itself. xvii. 14.

קז

טוֹב אֲרֻחַת יָרָק וְאַהֲבָה שָׁם
מִשּׁוֹר אָבוּס וְשִׂנְאָה־בוֹ׃

ט׳ו י׳ז

קח

אִישׁ־אַף יְגָרֶה מָדוֹן
וּבַעַל חֵמָה רַב־פָּשַׁע׃

כ׳ט כ׳ב

קט

פּוֹטֵר מַיִם רֵאשִׁית מָדוֹן
וְלִפְנֵי הִתְגַּלַּע הָרִיב נְטוֹשׁ׃

י׳ז י׳ד

CX.

A froward man putteth forth strife, and a talebearer separateth friends. xvi. 28.

CXI.

A mild answer turneth away wrath; but grievous words stir up anger. xv. 1.

CXII.

Where no wood is, the fire goeth out; so where there is no talebearer the strife is stilled. xxvi. 20.

קי

אִ֣ישׁ תַּ֭הְפֻּכוֹת יְשַׁלַּ֣ח מָד֑וֹן
וְ֝נִרְגָּ֗ן מַפְרִ֥יד אַלּֽוּף

ט״ז כ״ח

קיא

מַֽעֲנֶה־רַּ֭ךְ יָשִׁ֣יב חֵמָ֑ה
וּדְבַר־עֶ֝֗צֶב יַֽעֲלֶה־אָֽף׃

ט״ו א׳

קיב

בְּאֶ֣פֶס עֵ֭צִים תִּכְבֶּה־אֵ֑שׁ
וּבְאֵ֥ין נִ֝רְגָּ֗ן יִשְׁתֹּ֥ק מָדֽוֹן׃

כ״ו כ׳

CXIII.

As coals are to burning coals, and wood to fire; so is a contentious man to inflame strife. xxvi. 21.

CXIV.

Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.
Ecc. vii. 9.

CXV.

A man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do it again. xix. 19.

קיג

פֶּחָם לְגֶחָלִים וְעֵצִים לְאֵשׁ

וְאִישׁ מִדְוָנִים לְחַרְחַר־רִיב׃

כ״ו כ״א

קיד

אַל־תְּבַהֵל בְּרוּחֲךָ לִכְעוֹס

כִּי כַעַס בְּחֵיק כְּסִילִים יָנוּחַ׃

קהלת ז׳ ט

קטו

גְּדָל־חֵמָה נֹשֵׂא עֹנֶשׁ

כִּי אִם־תַּצִּיל וְעוֹד תּוֹסִף׃

י״ט י״ט

IDLENESS.

CXVI.

Go to the ant, thou sluggard! look at her ways and be wise. vi. 6.

Which having no guide, overseer, or ruler, vi. 7.

Prepareth her provisions in the summer, and gathereth her food in the harvest. vi. 8.

How long wilt thou sleep, O sluggard! when wilt thou arise out of thy sleep? vi. 9.

עצלות

קטז

לֵךְ אֶל־נְמָלָה עָצֵל רְאֵה
דְרָכֶיהָ וַחֲכָם ׃
ו׳ ו׳

אֲשֶׁר אֵין־לָהּ קָצִין שֹׁטֵר וּמשֵׁל ׃
ו׳ ז׳

תָּכִין בַּקַּיִץ לַחְמָהּ
אָגְרָה בַקָּצִיר מַאֲכָלָהּ ׃
ו׳ ח׳

עַד־מָתַי עָצֵל תִּשְׁכָּב
מָתַי תָּקוּם מִשְּׁנָתֶךָ ׃
ו׳ ט׳

CXVII.

He becometh poor that worketh with a negligent hand, but the hand of the diligent maketh rich. x. 4.

He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame. x. 5.

CXVIII.

The hand of the diligent shall bear rule; but the slothful shall be under tribute. xii. 24.

CXIX.

He that tilleth his land shall be satisfied with bread: but he that pursueth vanities is void of understanding. xii. 11.

קיז

רָאשׁ עֹשֶׂה כַף־רְמִיָּה

וְיַד חָרוּצִים תַּעֲשִׁיר ׃

י׳ ד׳

אֹגֵר בַּקַּיִץ בֵּן מַשְׂכִּיל

נִרְדָּם בַּקָּצִיר בֵּן מֵבִישׁ ׃

י׳ ה׳

קיח

יַד־חָרוּצִים תִּמְשׁוֹל

וּרְמִיָּה תִּהְיֶה לָמַס ׃

י״ב כ״ד

קיט

עֹבֵד אַדְמָתוֹ יִשְׂבַּע־לָחֶם

וּמְרַדֵּף רֵיקִים חֲסַר־לֵב ׃

י״ב י״א

CXX.

Wealth gotten by vanity shall be diminished; but that gotten by labour shall increase. xiii. 11.

CXXI.

In all labour there is profit, but mere talk tendeth only to penury. xiv. 23.

CXXII.

Slothfulness casteth into a deep sleep; and idle souls shall suffer hunger. xix. 15.

קכ

הוֹן מֵהֶבֶל יִמְעָט
וְקֹבֵץ עַל־יָד יַרְבֶּה׃
י״ג י״א

קכא

בְּכָל־עֶצֶב יִהְיֶה מוֹתָר
וּדְבַר שְׂפָתַיִם אַךְ לְמַחְסוֹר׃
י״ד כ״ג

קכב

עַצְלָה תַּפִּיל תַּרְדֵּמָה
וְנֶפֶשׁ רְמִיָּה תִרְעָב׃
י״ט . ט״ו

CXXIII.

The sluggard who will not plough in the winter, shall beg in harvest and have nothing. xx. 4.

CXXIV.

He also that is slothful in his work, is brother to him that is a great waster.

xviii. 9.

CXXV.

Love not sleep, lest thou come to poverty: open thine eyes and thou shalt be satisfied with bread. xx. 13.

קכג

מֵחֹרֶף עָצֵל לֹא יַחֲרֹשׁ
יִשְׁאַל בַּקָּצִיר וָאָיִן׃

כ׳ ד׳

קכד

גַּם מִתְרַפֶּה בִמְלַאכְתּוֹ
אָח הוּא לְבַעַל מַשְׁחִית׃

י״ח ט׳

קכה

אַל־תֶּאֱהַב שֵׁנָה פֶּן־תִּוָּרֵשׁ
פְּקַח עֵינֶיךָ שְׂבַע־לָחֶם׃

כ׳ י״ג

CXXVI.

Seest thou a man diligent in his business; he shall stand before kings; he shall not stand before mean men. xxii. 29.

CXXVII.

The desire of the slothful killeth him; for his hands refuse to work. xxi. 25.

CXXVIII.

I passed by the field of the slothful, and by the vineyard of the man void of understanding. xxiv. 30.

קכו

חָזִיתָ אִישׁ מָהִיר בִּמְלַאכְתּוֹ
לִפְנֵי־מְלָכִים יִתְיַצָּב בַּל־יִתְיַצֵּב
לִפְנֵי חֲשֻׁכִּים׃

כ״ב כ״ט

קכז

תַּאֲוַת עָצֵל תְּמִיתֶנּוּ
כִּי־מֵאֲנוּ יָדָיו לַעֲשׂוֹת׃

כ״א כ״ה

קכח

עַל־שְׂדֵה אִישׁ־עָצֵל עָבַרְתִּי
וְעַל־כֶּרֶם אָדָם חֲסַר־לֵב׃

כ״ד ל׳

And lo! it was all grown over with thorns, its surface was covered with nettles, and the stone wall thereof was broken down.

xxiv. 31.

Then I saw and considered it well: I looked upon it and received instruction.

xxiv. 32.

CXXIX.

Be thou diligent to know the state of thy flocks, and be mindful of thy herds.

xxvii. 23.

For riches are not for ever, and doth the crown endure from generation to generation?

xxvii. 24.

וְהִנֵּה עָלָה כֻלּוֹ קִמְּשׂוֹנִים כָּסּוּ
פָנָיו חֲרֻלִּים וְגֶדֶר אֲבָנָיו נֶהֱרָסָה׃
כ״ד ל״א

וָאֶחֱזֶה אָנֹכִי אָשִׁית לִבִּי
רָאִיתִי לָקַחְתִּי מוּסָר׃
כ״ד ל״ב

קכט
יָדֹעַ תֵּדַע פְּנֵי צֹאנֶךָ
שִׁית לִבְּךָ לַעֲדָרִים׃
כ״ז כ״ג

כִּי לֹא לְעוֹלָם חֹסֶן
וְאִם־נֵזֶר לְדוֹר *דוֹר׃
כ״ז כ״ד

CXXX.

By continued neglect the beam decayeth; and by the idleness of the hands the house crumbleth. x. 18.

CXXXI.

The sleep of a labouring man is sweet whether he eat little or much: but the abundance of the rich will not suffer him to sleep. Ecc. v. 12.

CXXXII.

The soul of the sluggard desireth and hath nothing: but the soul of the diligent shall have abundance. xiii. 4.

קל

בַּעֲצַלְתַּיִם יִמַּךְ הַמְּקָרֶה
וּבְשִׁפְלוּת יָדַיִם יִדְלֹף הַבָּיִת׃

קהלת י׳ י״ח

קלא

מְתוּקָה שְׁנַת הָעֹבֵד אִם־מְעַט
וְאִם־הַרְבֵּה יֹאכֵל וְהַשָּׂבָע לֶעָשִׁיר
אֵינֶנּוּ מַנִּיחַ לוֹ לִישׁוֹן׃

קהלת ה׳ י״ב

קלב

מִתְאַוָּה וָאַיִן נַפְשׁוֹ עָצֵל
וְנֶפֶשׁ חָרֻצִים תְּדֻשָּׁן׃

י״ג ד׳

REWARDS & PUNISHMENTS.

CXXXIII.

The fear of the Lord tendeth to life, and he that hath it shall abide satisfied; he shall not be visited with evil. xix. 23.

CXXXIV.

Let not thine heart envy sinners; but be in fear of the Lord at all times.

xxiii. 17.

For surely there is an hereafter; and thine expectation shall not be cut off. xxiii. 18.

שכר ועונש

קלג

יִרְאַת יְיָ לְחַיִּים וְשָׂבֵעַ יָלִין
בַּל יִפָּקֶד רָע׃

י״ט כ״ג

קלד

אַל־יְקַנֵּא לִבְּךָ בַּחַטָּאִים
כִּי אִם־בְּיִרְאַת יְיָ כָּל־הַיּוֹם׃

כ״ג י״ז

כִּי אִם־יֵשׁ אַחֲרִית
וְתִקְוָתְךָ לֹא תִכָּרֵת׃

כ״ג י״ח

CXXXV.

For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Ecc. xii. 14.

CXXXVI.

He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. xxix. 1.

CXXXVII.

As the whirlwind passeth, so the wicked is no more; but the righteous is on an everlasting foundation. x. 25.

קלה

כִּי אֶת־כָּל־מַעֲשֶׂה הָאֱלֹהִים יָבִא בְמִשְׁפָּט
עַל כָּל־נֶעְלָם אִם־טוֹב וְאִם־רָע׃

קהלת י״ב י״ד

קלו

אִישׁ תּוֹכָחוֹת מַקְשֶׁה־עֹרֶף
פֶּתַע יִשָּׁבֵר וְאֵין מַרְפֵּא׃

כ״ט א׳

קלז

כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע
וְצַדִּיק יְסוֹד עוֹלָם׃

י׳ כ״ה

CXXXVIII.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him. xvi. 7.

CXXXIX.

The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked. x. 3.

CXL.

It is the blessing of the Lord that enricheth, and he addeth no sorrow therewith. x. 22.

קלח

בִּרְצוֹת יְיָ דַּרְכֵי־אִישׁ
גַּם אוֹיְבָיו יַשְׁלִם אִתּוֹ׃

ט״ז ז׳

קלט

לֹא־יַרְעִיב יְיָ נֶפֶשׁ צַדִּיק
וְהַוַּת רְשָׁעִים יֶהְדֹּף׃

י׳ ג׳

קמ

בִּרְכַּת יְיָ הִיא תַעֲשִׁיר
וְלֹא יוֹסִף עֶצֶב עִמָּהּ׃

י׳ כ״ב

CXLI.

Happy is the man that feareth always: but he that hardeneth his heart shall fall into trouble. xxviii. 14.

CXLII.

Before destruction there is pride; and before a fall, a haughty spirit. xvi. 18.

CXLIII.

Though a sinner do evil a hundred times and he go long *unpunished*, yet surely I know that it shall be well with them that fear God and them that reverence him.

Ecc. vii. 12.

קמא

אַשְׁרֵי אָדָם מְפַחֵד תָּמִיד
וּמַקְשֶׁה לִבּוֹ יִפּוֹל בְּרָעָה׃

כ״ח י״ד

קמב

לִפְנֵי־שֶׁבֶר גָּאוֹן
וְלִפְנֵי כִשָּׁלוֹן גֹּבַהּ רוּחַ׃

ט״ז י״ח

קמג

אֲשֶׁר חֹטֶא עֹשֶׂה רַע מְאַת
וּמַאֲרִיךְ לוֹ כִּי גַּם־יוֹדֵעַ אָנִי אֲשֶׁר
יִהְיֶה־טּוֹב לְיִרְאֵי הָאֱלֹהִים
אֲשֶׁר יִירְאוּ מִלְּפָנָיו׃

קהלת ח׳ י״ב

But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God. Ecc. viii. 13.

CXLIV.

Whoso rendereth evil for good, evil shall not depart from his house. xvii. 13.

CXLV.

The righteous is delivered out of trouble, and the wicked cometh in his stead. xi. 8.

וְטוֹב לֹא־יִהְיֶה לָרָשָׁע וְלֹא־
יַאֲרִיךְ יָמִים כַּצֵּל אֲשֶׁר אֵינֶנּוּ
יָרֵא מִלִּפְנֵי אֱלֹהִים׃

קהלת ח׳ י״ג

קמד

מֵשִׁיב רָעָה תַּחַת טוֹבָה
לֹא תָמִ*ישׁ רָעָה מִבֵּיתוֹ׃

י״ז י״ג

קמה

צַדִּיק מִצָּרָה נֶחֱלָץ
וַיָּבֹא רָשָׁע תַּחְתָּיו׃

י״א ח׳

CXLVI.

For a just man falleth many times, and riseth up again: but the wicked shall be cast into trouble. xxiv. 16.

CXLVII.

When a wicked man dieth, *his* expectation shall perish: and the hope of the evil-doer perisheth. xi. 7.

CXLVIII.

Bread of deceit is pleasant to a man, but afterwards his mouth shall be filled with gravel. xx. 17.

קמו.

כִּי שֶׁבַע יִפּוֹל צַדִּיק וָקָם
וּרְשָׁעִים יִכָּשְׁלוּ בְרָעָה׃

כ״ד י״ו

קמז

בְּמוֹת אָדָם רָשָׁע תֹּאבַד תִּקְוָה
וְתוֹחֶלֶת אוֹנִים אָבָדָה׃

י״א ז׳

קמח

עָרֵב לָאִישׁ לֶחֶם שָׁקֶר
וְאַחַר יִמָּלֵא־פִיהוּ חָצָץ׃

כ׳ י״ז

CXLIX.

The memory of the just is blessed, but the name of the wicked shall rot. x. 7.

קמט

זֵכֶר צַדִּיק לִבְרָכָה

וְשֵׁם רְשָׁעִים יִרְקָב׃

MISCELLANEOUS.

CL.

A merry heart doeth good like a medicine: but a broken spirit drieth the bones. xvii. 22.

CLI.

If thou faint in the day of adversity, little is thy strength. xxiv. 10.

CLII.

Better is a handful with quietness, than both the hands full with trouble and vexation of spirit. Ecc. iv. 6.

למודים שונים

קנ

לֵב שָׂמֵחַ יֵיטִב גֵּהָה

וְרוּחַ נְכֵאָה תְּיַבֶּשׁ גָּרֶם׃

י״ז כ״ב

קנא

הִתְרַפִּיתָ בְּיוֹם צָרָה

צַר כֹּחֶכָה׃

כ״ד י׳

קנב

טוֹב מְלֹא כַף נָחַת

מִמְּלֹא חָפְנַיִם

עָמָל וּרְעוּת רוּחַ׃

קהלת ד׳ ו׳

CLIII.

As cold waters to a thirsty soul, so is good news from a far country. xxv. 25.

CLIV.

Counsel in the heart of man is like deep water; but the intelligent man will draw it out. xx. 5.

CLV.

Every way of a man is right in his own eyes; but the Lord pondereth the hearts. xxi. 2.

קנג

מַיִם קָרִים עַל־נֶפֶשׁ עֲיֵפָה

וּשְׁמוּעָה טוֹבָה מֵאֶרֶץ מֶרְחָק׃

כ״ה כ״ה

קנד

מַיִם עֲמֻקִּים עֵצָה בְלֶב אִישׁ

וְאִישׁ תְּבוּנָה יִדְלֶנָּה׃

כ׳ ה׳

קנה

כָּל דֶּרֶךְ אִישׁ יָשָׁר בְּעֵינָיו

וְתוֹכֵן לִבּוֹת יְיָ׃

כ״א ב׳

CLVI.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. xxvii. 2.

CLVII.

As the fining-pot for silver, and the furnace for gold: so is a man tried by his merits. xxvii. 21.

CLVIII.

The eyes of the Lord are in every place, beholding the evil and the good. xv. 3.

קנו

יְהַלֶּלְךָ זָר וְלֹא־פִיךָ
נָכְרִי וְאַל־שְׂפָתֶיךָ׃

כ״ז ב׳

קנז

מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב
וְאִישׁ לְפִי מַהֲלָלוֹ׃

כ״ז כ״א

קנח

בְּכָל־מָקוֹם עֵינֵי יְיָ
צוֹפוֹת רָעִים וְטוֹבִים׃

ט״ו ג׳

CLIX.

As the bird by wandering, as the swallow by flying, so the curse without cause shall shall not come. xxvi. 2.

CLX.

Better is it to be of an humble spirit with the meek, than to divide the spoil with the proud. xvi. 19.

CLXI.

A man's pride shall bring him low: but honor shall uphold the humble spirit. xxix. 23.

קנט

כַּצִּפּוֹר לָנוּד כַּדְּרוֹר לָעוּף
כֵּן קִלְלַת חִנָּם לֹא תָבֹא׃
כ״ו ב׳

קס

טוֹב שְׁפַל־רוּחַ אֶת עֲנָיִים*
מֵחַלֵּק שָׁלָל אֶת־גֵּאִים׃
ט״ז י״ט

קסא

גַּאֲוַת אָדָם תַּשְׁפִּילֶנּוּ
וּשְׁפַל־רוּחַ יִתְמֹךְ כָּבוֹד׃
כ״ט כ״ג

CLXII.

Train up a child in the way he should go; and when he is old he will not depart from it*. xxii. 6.

CLXIII.

He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he. xvi. 20.

CLXIV.

The lot is cast into the lap, but the whole disposal thereof is of the Lord. xvi. 33.

* This Proverb may be interpreted thus: "Give instruction to a child suited to his powers of comprehension; and when he is old," &c.

קסב

חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ

גַּם כִּי־יַזְקִין לֹא יָסוּר מִמֶּנָּה׃

כ״ב ו׳

קסג

מַשְׂכִּיל עַל־דָּבָר יִמְצָא־טוֹב

וּבוֹטֵחַ בַּיְיָ אַשְׁרָיו׃

ט״ז כ

קסד

בַּחֵיק יוּטַל אֶת־הַגּוֹרָל

וּמֵיְהוָֹה כָּל־מִשְׁפָּטוֹ׃

ט״ז ל״ג

CXLV.

As a bird that wandereth from her nest so is a man that wandereth from his place. xxvii. 8.

CXLVI.

My son fear thou the Lord and the king? and mix not with those who are given to change. xxiv. 21.

CXLVII.

Curse not the king, no not in thy thought; and curse not the rich in thy bed chamber; for a bird of the air shall carry the voice and that which hath wings shall tell the matter. Ecc. x. 20

קסה

כְּצִפּוֹר נוֹדֶדֶת מִן־קִנָּהּ
כֵּן אִישׁ נוֹדֵד מִמְּקוֹמוֹ ׃

כ״ז ד׳

קסו

יְרָא־אֶת־יְיָ בְּנִי וָמֶלֶךְ
עִם־שׁוֹנִים אַל תִּתְעָרַב

כ״ד כ״א

קסז

גַּם בְּמַדָּעֲךָ מֶלֶךְ אַל־תְּקַלֵּל
וּבְחַדְרֵי מִשְׁכָּבְךָ אַל־תְּקַלֵּל עָשִׁיר
כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת־הַקּוֹל
וּבַעַל *הַכְּנָפַיִם יַגִּיד *דָּבָר ׃

קהלת י׳ כ׳

CLXVIII.

It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Ecc. vii. 2.

CLXIX.

Whatsoever thy hand hath to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. Ecc. ix. 10.

CLXX.

He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap. Ecc. xi. 4.

קסח

טוֹב לָלֶכֶת אֶל־בֵּית־אֵבֶל
מִלֶּכֶת אֶל־בֵּית מִשְׁתֶּה
בַּאֲשֶׁר הוּא סוֹף כָּל־הָאָדָם
וְהַחַי יִתֵּן אֶל־לִבּוֹ :

קהלת ז׳ ב

קסט

כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת
בְּכֹחֲךָ עֲשֵׂה כִּי אֵין מַעֲשֶׂה
וְחֶשְׁבּוֹן וְדַעַת וְחָכְמָה בִּשְׁאוֹל
אֲשֶׁר אַתָּה הֹלֵךְ שָׁמָּה :

קהלת ט׳ י׳

קע

שֹׁמֵר רוּחַ לֹא יִזְרָע
וְרֹאֶה בֶעָבִים לֹא יִקְצוֹר :

קהלת י״א ד׳

CLXXI.

In the morning sow thy seed: and in the evening withhold not thine hand; for thou knowest not whether this or that shall prosper, or whether they both shall be alike good. Ecc. xi. 6.

CLXXII.

Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. Ecc. xii. 13.

קעא

בַּבֹּקֶר זְרַע אֶת זַרְעֶךָ וְלָעֶרֶב
אַל־תַּנַּח יָדֶךָ כִּי אֵינְךָ יוֹדֵעַ
אֵי זֶה יִכְשַׁר הֲזֶה אוֹ־זֶה
וְאִם שְׁנֵיהֶם כְּאֶחָד טוֹבִים׃

קהלת י״א ו׳

קעב

סוֹף דָּבָר הַכֹּל נִשְׁמָע
אֶת הָאֱלֹהִים יְרָא וְאֶת־מִצְוֹתָיו
שְׁמוֹר כִּי זֶה כָּל־הָאָדָם׃

קהלת י״ב י״ג

PRAYER OF KING SOLOMON,

ON THE

DEDICATION OF THE TEMPLE.

1 Kings viii. 22—61.

And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

And he said, Lord God of Israel, there is no God like thee, in heaven above, or in earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

Who hast kept with thy servant David, my father, that which thou promisedst him: thou spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

תפלת שלמה המלך ע״ה

בחנוכת בית המקדש

מלכים א ח׳ כ״ב—ס״א

וַיַּעֲמֹד שְׁלֹמֹה לִפְנֵי מִזְבַּח יְהוָה נֶגֶד
כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמָיִם׃

וַיֹּאמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין־כָּמוֹךָ
אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת
שֹׁמֵר הַבְּרִית וְהַחֶסֶד לַעֲבָדֶיךָ הַהֹלְכִים
לְפָנֶיךָ בְּכָל־לִבָּם׃

אֲשֶׁר שָׁמַרְתָּ לְעַבְדְּךָ דָּוִד אָבִי אֵת
אֲשֶׁר־דִּבַּרְתָּ לוֹ וַתְּדַבֵּר בְּפִיךָ וּבְיָדְךָ
מִלֵּאתָ כַּיּוֹם הַזֶּה׃

Therefore now, Lord God of Israel, keep with thy servant David, my father, that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me:

And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David, my father.

But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have built?

Yet have Thou respect unto the prayer of thy servant, and to his supplication, O Lord, my God, to hearken unto the cry and to the prayer which thy servant prayeth before Thee this day:

That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be

וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל שְׁמֹר לְעַבְדְּךָ דָוִד אָבִי אֵת אֲשֶׁר־דִּבַּרְתָּ לּוֹ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מִלְּפָנַי יֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל רַק אִם־יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם לָלֶכֶת לְפָנַי כַּאֲשֶׁר הָלַכְתָּ לְפָנָי׃

וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל יֵאָמֶן נָא דְּבָרְיךָ* אֲשֶׁר דִּבַּרְתָּ לְעַבְדְּךָ דָּוִד אָבִי׃

כִּי הַאֻמְנָם יֵשֵׁב אֱלֹהִים עַל־הָאָרֶץ הִנֵּה הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמַיִם לֹא יְכַלְכְּלוּךָ אַף כִּי־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי׃

וּפָנִיתָ אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תְּחִנָּתוֹ יְהוָה אֱלֹהָי לִשְׁמֹעַ אֶל־הָרִנָּה וְאֶל־הַתְּפִלָּה אֲשֶׁר עַבְדְּךָ מִתְפַּלֵּל לְפָנֶיךָ הַיּוֹם׃

לִהְיוֹת עֵינֶךָ פְתֻחֹת אֶל־הַבַּיִת הַזֶּה לַיְלָה וָיוֹם אֶל־הַמָּקוֹם אֲשֶׁר אָמַרְתָּ יִהְיֶה

there: that thou mayest hearken unto the prayer which thy servant shall pray towards this place.

And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in thy dwelling-place, the heavens; and when thou hearest, forgive.

If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

Then hear thou in heaven, and do *thou* judge thy servants; condemning the wicked, to bring his way upon his head; and justifying the righteous, according to his righteousness.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and acknowledge thy name, and pray, and make supplication unto thee in this house:

שְׁמִי שָׁם לִשְׁמֹעַ אֶל־הַתְּפִלָּה אֲשֶׁר יִתְפַּלֵּל עַבְדְּךָ אֶל־הַמָּקוֹם הַזֶּה ׃

וְשָׁמַעְתָּ אֶל־תְּחִנַּת עַבְדְּךָ וְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמַע אֶל־מְקוֹם שִׁבְתְּךָ אֶל־הַשָּׁמַיִם וְשָׁמַעְתָּ וְסָלָחְתָּ ׃

אֵת אֲשֶׁר יֶחֱטָא אִישׁ לְרֵעֵהוּ וְנָשָׁא־בוֹ אָלָה לְהַאֲלֹתוֹ וּבָא אָלָה לִפְנֵי מִזְבַּחֲךָ בַּבַּיִת הַזֶּה ׃

וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְעָשִׂיתָ וְשָׁפַטְתָּ אֶת־עֲבָדֶיךָ לְהַרְשִׁיעַ רָשָׁע לָתֵת דַּרְכּוֹ בְּרֹאשׁוֹ וּלְהַצְדִּיק צַדִּיק לָתֶת לוֹ כְּצִדְקָתוֹ ׃

בְּהִנָּגֵף עַמְּךָ יִשְׂרָאֵל לִפְנֵי אוֹיֵב אֲשֶׁר יֶחֶטְאוּ־־לָךְ וְשָׁבוּ אֵלֶיךָ וְהוֹדוּ אֶת־־שְׁמֶךָ וְהִתְפַּלְלוּ וְהִתְחַנְּנוּ אֵלֶיךָ בַּבַּיִת הַזֶּה ׃

Then hear thou in heaven, and forgive the sins of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray towards this place, and confess thy name, and turn from their sin, when thou afflictest them:

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine; if there be pestilence; if there be blasting mildew, locust, or caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be;

All prayer, all supplication which shall be made by any man, of all thy people Israel;

וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְסָלַחְתָּ לְחַטַּאת עַמְּךָ יִשְׂרָאֵל וַהֲשֵׁבֹתָם אֶל־הָאֲדָמָה אֲשֶׁר נָתַתָּ לַאֲבוֹתָם׃

בְּהֵעָצֵר שָׁמַיִם וְלֹא־יִהְיֶה מָטָר כִּי יֶחֶטְאוּ־לָךְ וְהִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שְׁמֶךָ וּמֵחַטָּאתָם יְשׁוּבוּן כִּי תַעֲנֵם׃

וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְסָלַחְתָּ לְחַטַּאת עֲבָדֶיךָ וְעַמְּךָ יִשְׂרָאֵל כִּי תוֹרֵם אֶת־הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יֵלְכוּ־בָהּ וְנָתַתָּה מָטָר עַל־אַרְצְךָ אֲשֶׁר־נָתַתָּה לְעַמְּךָ לְנַחֲלָה׃

רָעָב כִּי־יִהְיֶה בָאָרֶץ דֶּבֶר כִּי־יִהְיֶה שִׁדָּפוֹן יֵרָקוֹן אַרְבֶּה חָסִיל כִּי יִהְיֶה כִּי יָצַר־לוֹ אֹיְבוֹ בְּאֶרֶץ שְׁעָרָיו כָּל־נֶגַע כָּל־מַחֲלָה׃

כָּל־תְּפִלָּה כָל־תְּחִנָּה אֲשֶׁר תִּהְיֶה לְכָל־

when a man shall know the plague of his own heart, and spread forth his hands towards this house:

Then hear thou in heaven thy dwelling-place, and forgive, and do thou give to every man according to his ways, whose heart thou knowest; (for thou, thou alone, knowest the hearts of all the children of men).

That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy Name's sake

(For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm); when he shall come and pray towards this house,

Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all the people of the earth may know thy name, to fear thee, as

הָאָדָם לְכֹל עַמְּךָ יִשְׂרָאֵל אֲשֶׁר יֵדְעוּן אִישׁ נֶגַע לְבָבוֹ וּפָרַשׂ כַּפָּיו אֶל־הַבַּיִת הַזֶּה :

וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם מְכוֹן שִׁבְתֶּךָ וְסָלַחְתָּ וְעָשִׂיתָ וְנָתַתָּ לָאִישׁ כְּכָל־דְּרָכָיו אֲשֶׁר תֵּדַע אֶת־לְבָבוֹ כִּי־אַתָּה יָדַעְתָּ לְבַדְּךָ אֶת־לְבַב כָּל־בְּנֵי הָאָדָם :

לְמַעַן יִרָאוּךָ כָּל־הַיָּמִים אֲשֶׁר־הֵם חַיִּים עַל־פְּנֵי הָאֲדָמָה אֲשֶׁר נָתַתָּה לַאֲבֹתֵינוּ :

וְגַם אֶל־הַנָּכְרִי אֲשֶׁר לֹא־מֵעַמְּךָ יִשְׂרָאֵל הוּא וּבָא מֵאֶרֶץ רְחוֹקָה לְמַעַן שְׁמֶךָ :

כִּי יִשְׁמְעוּן אֶת־שִׁמְךָ הַגָּדוֹל וְאֶת־יָדְךָ הַחֲזָקָה וּזְרֹעֲךָ הַנְּטוּיָה וּבָא וְהִתְפַּלֵּל אֶל־הַבַּיִת הַזֶּה :

אַתָּה תִּשְׁמַע הַשָּׁמַיִם מְכוֹן שִׁבְתֶּךָ וְעָשִׂיתָ כְּכֹל אֲשֶׁר־יִקְרָא אֵלֶיךָ הַנָּכְרִי לְמַעַן יֵדְעוּן כָּל־עַמֵּי הָאָרֶץ אֶת־שְׁמֶךָ

do thy people Israel, and that they may know that this house which I have builded, is called by thy Name.

If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy Name;

Then hear thou in heaven their prayer and their supplication, and maintain their cause.

If they sin against thee (for there is no man that sinneth not) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

לְיִרְאָה אֹתְךָ כְּעַמְּךָ יִשְׂרָאֵל וְלָדַעַת כִּי־
שִׁמְךָ נִקְרָא עַל־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי׃

כִּי־יֵצֵא עַמְּךָ לַמִּלְחָמָה עַל־אֹיְבוֹ בַּדֶּרֶךְ
אֲשֶׁר תִּשְׁלָחֵם וְהִתְפַּלְלוּ אֶל־יְהוָה דֶּרֶךְ
הָעִיר אֲשֶׁר בָּחַרְתָּ בָּהּ וְהַבַּיִת אֲשֶׁר־בָּנִתִי
לִשְׁמֶךָ׃

וְשָׁמַעְתָּ הַשָּׁמַיִם אֶת־תְּפִלָּתָם וְאֶת־
תְּחִנָּתָם וְעָשִׂיתָ מִשְׁפָּטָם׃

כִּי יֶחֶטְאוּ־לָךְ כִּי אֵין אָדָם אֲשֶׁר לֹא־
יֶחֱטָא וְאָנַפְתָּ בָם וּנְתַתָּם לִפְנֵי אוֹיֵב
וְשָׁבוּם שֹׁבֵיהֶם אֶל־אֶרֶץ הָאוֹיֵב רְחוֹקָה
אוֹ קְרוֹבָה׃

וְהֵשִׁיבוּ אֶל־לִבָּם בָּאָרֶץ אֲשֶׁר נִשְׁבּוּ־שָׁם
וְשָׁבוּ וְהִתְחַנְּנוּ אֵלֶיךָ בְּאֶרֶץ שֹׁבֵיהֶם
לֵאמֹר חָטָאנוּ וְהֶעֱוִינוּ רָשָׁעְנוּ׃

And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause.

And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and shew them mercy before them who carried them captive, that they may have compassion on them;

For they are thy people and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron.

That thine eyes may be open unto the snpplication of thy servant, and to the sup-

וְשָׁבוּ אֵלֶיךָ בְּכָל־לְבָבָם וּבְכָל־נַפְשָׁם בְּאֶרֶץ אֹיְבֵיהֶם אֲשֶׁר־שָׁבוּ אֹתָם וְהִתְפַּלְלוּ אֵלֶיךָ דֶּרֶךְ אַרְצָם אֲשֶׁר־נָתַתָּה לַאֲבוֹתָם הָעִיר אֲשֶׁר בָּחַרְתָּ וְהַבַּיִת אֲשֶׁר־בָּנִיתָ לִשְׁמֶךָ׃

וְשָׁמַעְתָּ הַשָּׁמַיִם מְכוֹן שִׁבְתְּךָ אֶת־תְּפִלָּתָם וְאֶת־תְּחִנָּתָם וְעָשִׂיתָ מִשְׁפָּטָם׃

וְסָלַחְתָּ לְעַמְּךָ אֲשֶׁר חָטְאוּ־לָךְ וּלְכָל־פִּשְׁעֵיהֶם אֲשֶׁר פָּשְׁעוּ־בָךְ וּנְתַתָּם לְרַחֲמִים לִפְנֵי שֹׁבֵיהֶם וְרִחֲמוּם׃

כִּי־עַמְּךָ וְנַחֲלָתְךָ הֵם אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם מִתּוֹךְ כּוּר הַבַּרְזֶל׃

לִהְיוֹת עֵינֶיךָ פְתֻחֹת אֶל־תְּחִנַּת עַבְדְּךָ

plication of thy people Israel, to hearken unto them in all that they call unto thee for.

For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord; from kneeling on his knees with his hands spread up to heaven.

And he stood, and blessed all the congregation of Israel, with a loud voice, saying,

Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there has not failed one word of all his good promise which he promised by the hand of Moses his servant.

וְאֶל־תְּחִנַּת עַמְּךָ יִשְׂרָאֵל לִשְׁמֹעַ אֲלֵיהֶם בְּכֹל קָרְאָם אֵלֶיךָ׃

כִּי־אַתָּה הִבְדַּלְתָּם לְךָ לְנַחֲלָה מִכֹּל עַמֵּי הָאָרֶץ כַּאֲשֶׁר דִּבַּרְתָּ בְּיַד מֹשֶׁה עַבְדֶּךָ בְּהוֹצִיאֲךָ אֶת־אֲבֹתֵינוּ מִמִּצְרַיִם אֲדֹנָי יֱהֹוִה׃

וַיְהִי כְּכַלּוֹת שְׁלֹמֹה לְהִתְפַּלֵּל אֶל־יְהֹוָה אֵת כָּל־הַתְּפִלָּה וְהַתְּחִנָּה הַזֹּאת קָם מִלִּפְנֵי מִזְבַּח יְהֹוָה מִכְּרֹעַ עַל־בִּרְכָּיו וְכַפָּיו פְּרֻשׂוֹת הַשָּׁמָיִם׃

וַיַּעֲמֹד וַיְבָרֶךְ אֵת כָּל־קְהַל יִשְׂרָאֵל קוֹל גָּדוֹל לֵאמֹר׃

בָּרוּךְ יְהֹוָה אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל כְּכֹל אֲשֶׁר דִּבֵּר לֹא־נָפַל דָּבָר אֶחָד מִכֹּל דְּבָרוֹ הַטּוֹב אֲשֶׁר דִּבֶּר בְּיַד מֹשֶׁה עַבְדּוֹ׃

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments and his judgments, which he commanded our ancestors.

And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

That all the people of the earth may know that the Lord is God, and that there is none else.

Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments.

יְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם־אֲבֹתֵינוּ אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ׃

לְהַטּוֹת לְבָבֵנוּ אֵלָיו לָלֶכֶת בְּכָל־דְּרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת־אֲבֹתֵינוּ׃

וְיִהְיוּ דְבָרַי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה קְרֹבִים אֶל־יְהוָה אֱלֹהֵינוּ יוֹמָם וָלָיְלָה לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ׃

לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד׃

וְהָיָה לְבַבְכֶם שָׁלֵם עִם יְהוָה אֱלֹהֵינוּ לָלֶכֶת בְּחֻקָּיו וְלִשְׁמֹר מִצְוֹתָיו כַּיּוֹם הַזֶּה׃

הִנֵּה מַלְאַךְ־יְהוָֹה סָבִיב לִירֵאָיו וַיְחַלְּצֵם׃

תהלים ל״ד ח׳

THE ANGEL OF THE LORD ENCAMPETH ROUND ABOUT THOSE THAT FEAR HIM, AND DELIVERETH THEM.

Ps. xxxiv. 7.

J. Wertheimer, Typ.

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